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countries of Europe are traced in a generally commendable manner.

The author displays a wide acquaintance with papal sources and monographic literature but sometimes fails to take sufficient account of local sources. This defect is most noticeable in the chapter on England. Some of the best English sources are cited, but they do not appear to have been thoroughly used, while other sources, such as the many recently published episcopal registers, are not mentioned. This results in occasional slight errors and some important omissions. It is not true, for example, that Edward II. paid the royal tribute regularly after 1313 (p. 277), and the relations between Edward II. and John XXII. can scarcely be brought into the proper perspective without consideration of the several clerical tenths granted by the pope to the king from a recalcitrant national clergy. In the third section there is a rapid survey of the composition and life of the papal court and household, the organization and work of the administrative services, the position of the cardinals, and the centralization of the church, which is a concise summary of the recent publications on these subjects. The volume is supplied with bibliographies, which, despite the omission of a few obvious titles, constitute a fairly comprehensive guide to the recently published sources and literature.

In the last pages a few conclusions are stated which indicate in a measure the general tone of the book. In the author's opinion, although papal policy on some questions and under certain popes, such as Clement V. and Benedict XII., was shaped to accord with the wishes of the French kings, yet it was in the main independent. The prolonged sojourn outside of Italy was necessitated by a state of political anarchy, and had been presaged by half a century during which the popes rarely resided in Rome. Throughout the period the papacy pursued steadily the object of recovering the papal states, and the vast expenditures caused by this policy furnishes an explanation, and in a certain measure an excuse, for the fiscal policy (pp. 400-401).

On the whole M. Mollat has performed the difficult task of revising our knowledge of the popes of Avignon admirably. Both the general reader and the historical student will find the book useful and interesting.

W. E. LUNT.

La Vita e gli Scritti di Niccolò Machiavelli nella loro Relazione col Machiavellismo. Storia ed Esame Critico di ORESTE TOMMASINI. Volume II., parte I. e II. (Rome: Ermanno Loescher Compagnia. 1911. Pp. xxvi, 964; 965-1473.)

IN 1869, at the four-hundredth anniversary of the birth of Machiavelli, the first volume of Oreste Tommasini's work in manuscript took the prize offered by the city of Florence. In 1883, after the author had replaced his notes and references destroyed in a fire, it appeared in print in a volume of 750 pages. In 1911, twenty-eight years after the

first volume, forty-two years after the award of the prize, the work is completed by 1000 pages of text and notes and 500 pages of appendixes and technical apparatus.

During this lapse of years the author has read widely from Gemistus to Mark Twain and has traversed a very wide circle of thought; but the centre of the huge circumference has always seemed to him Machiavelli. In consequence, when he starts toward his centre, the line by which he travels is sometimes very long. For example, in the section Machiavelli and Religious Thought, he writes 167 pages crowded with foot-notes in the smallest print before he says: "At this point it appears proper to stop because we seem to have arrived at a position where we can make clear . . . Machiavelli's thought in regard to the religious motives which troubled the age in which he lived."

In traversing these long lines which lead from the wide range of over forty years of thought to Machiavelli, the judgments and observations through which the author passes are not all of equal value. The reader wonders, for instance, just what Signor Tommasini meant by the suggestion that Cromwell and Robespierre understood the Divinity in the same way, as a Divinity to be honored above all by deeds. But in proportion as any one of these long lines of thought draws near to the common centre, Machiavelli, the writer becomes authoritative, lucid, and interesting, his judgments are personal and scientific, based on a knowledge of the sources examined with skill and a just and critical judgment. It is true he holds a brief for Machiavelli and feels bound to demonstrate that none of the moral reprobation which has attached itself to Machiavelli really belonged to the great Florentine. How could it be otherwise? For fifty years the author has been thinking of Machiavelli with the last chapter of the *Prince*, one of the purest pieces of eloquence in literature, as a centre of his thought and, during that time, he has seen Machiavelli's great vision of an Italy united and free, wrought out not by one man who was "the ultra logical offspring of the deplorable conditions of the sixteenth century", but by "virtuous consent, warm and passionate, of the whole nation", gathering voluntarily not around one "who dragged and drove the people in order to lead them to independence", but about an "Elect Person whom they loved because he loved Italy, whom they held sacred because he held his word sacred, to whom the gates of cities and castles opened because gentlemen and people were brought into one harmonious body before the equality of the laws".

But though the author holds a brief, he pleads it like a trained historian with a wide and deep knowledge of the facts based upon long study, and his complete work will hold the place assigned to its first part twenty-five years ago by Victor Waille in *Machiavel en France* alongside that of Villari as one of the "monuments of patriotism as well as of science".

The defects of organization pointed out by the *Revue Historique* in

the first volume, the occasional obscurity of style, the excessive verbosity and over-fondness for metaphor noted in 1883 by Professor Pelligrini, have not been entirely overcome, but the work is a great storehouse of information and illuminative judgments on the life and writings of Machiavelli, and the analytical index of sixty double-column pages in small type facilitates its use for those who may be alarmed by the involution of some of its huge sentences and the length of the introductory pages which lead up to the discussion of many of its points.

PAUL VAN DYKE.

The Early English Dissenters in the Light of Recent Research, 1550-1641. By CHAMPLIN BURRAGE, Hon. M.A., B.Litt. In two volumes. (Cambridge: The University Press. 1912. Pp. xx, 379; xvi, 353.)

No American scholar has done so much in recent years to illuminate the beginnings of the religious movements which ultimately influenced New England as has Mr. Champlin Burrage. His discoveries and investigations concerning Robert Browne have remade the portrait of that early Congregationalist. John Robinson is better understood, thanks to his work. The origin and development of the church covenant idea has been made more evident by his researches. It is, therefore, with anticipation of fresh material of value that one takes up the two volumes issued in the handsome form adopted by the Cambridge University Press, nor is the expectation disappointed.

Mr. Burrage's work was originally prepared in 1908 as part of the requirements for the degree of Bachelor of Literature, which he received from the University of Oxford. It is no exhaustive history of early dissent, and its author intends it as but "the first section of a larger treatise" which he has in preparation. He "has sought as much as possible to limit himself to the discussion of points which have not been previously treated, or which appear to have been handled with insufficient care". His method of presentation is one volume of history and criticism and a second made up of a painstakingly printed collection of illustrative documents, many of them heretofore unknown or of great rarity.

Mr. Burrage gives a valuable introduction, outlining the development of scholarly studies in the field of his investigation and estimating critically the literature to the present. He also indicates the principal collections of manuscripts and books wherein research may be conducted. A feature of convenience to the reviewer or the reader anxious to gain a rapid acquaintance with the scope of his work and the principal results of his researches is an epitome made up of some sixty-four "notes" in which the chief contentions and conclusions of his studies are summarized.

Mr. Burrage makes it abundantly evident that while an instance of the tenure of Baptist convictions may be found among native English-